

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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MINUTES OF THE SEMI-ANNUAL CONFERENCE

HELD IN GREAT SALT LAKE CITY, OCTOBER 6, 7, 8 AND 9, 1864.

(From the Deseret News.)

Thursday, October 6th, the Saints convened in the Bowery at 10 a.m.

On the Stand were Presidents Brigham Young and Heber C. Kimball, of the First Presidency; Orson Hyde, John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow and Franklin D. Richards, of the Twelve Apostles; Joseph Young, Levi W. Hancock, Henry Herriman, Albert P. Rockwood, Jacob Gates and John Van Cott, of the First Presidency of the Seventies; John Young, Edwin D. Woolley and Samuel W. Richards, of the Presidency of the High Priests' Quorum; Daniel Spencer, David Fullmer and George B. Wallace, of the Presidency of the Stake of Zion; Edward Hunter, Leonard W. Hardy and Jesse C. Little, of the Presidency of the Bishopric; George D. Watt and John V. Long, reporters, and a large number of Bishops and Elders.

The choir sang, "The glorious Gospel light has shone."

Elder John Taylor offered the opening prayer.

The choir than sang, "The time is nigh, that happy time."

President Heber C. Kimball said he felt a great desire to speak for the comfort and consolation of the righteous. He was sensible that we wished to conceive the Word of God; and to be benefited by it, we must have that spirit which the faithful are entitled to. It was pleasing to him to be enabled to speak from experience of the firmness and integrity of the leaders of Israel—he was a living witness to the power of God that had accompanied the words of Joseph the Prophet, and also the words and labors of the present Authorities of the Church. The faithful Saint has an abiding testimony of his acceptance with God, and has continually in his bosom a sure and certain hope of

blessings in this life and exaltation in the life to come. It was a gratifying cause of rejoicing to the Saints to know that we live in the greatest dispensation that God has ever given to man. The work in which the Latter-day Saints are engaged, he said, is one that we are called upon to prosecute until the government, the kingdom and the dominion shall be given into the hands of the just. President Kimball then reasoned upon humility, honesty of purpose, faithfulness to God and his kingdom; also upon correction, chastisement, reproof and the general duties of the Saints. He rejoiced to know that the people in all the settlements in the Territory were in a better condition and more prosperous, both temporally and spiritually, than ever they were before, and this was in part attributable to the visits and labors of the First Presidency and Twelve during the past summer. Brother Kimball's discourse was lengthy, and both interesting and instructive.

President Brigham Young rose and called the attention of the Bishops of this city to the necessity of having a Teacher from each Ward to attend during Conference and see to seating the congregation. He also wanted to see singers in their places in the choir every day during Conference; he likewise wanted to see the brass band in attendance during the hours of meeting. Further, he said, he would like to see the merchants shut up their stores, and bring their clerks to the Conference. The mechanics ought to shut up their shops, and the farmers leave their work, and come to Conference; and if their hearts were not there, he would like to see their bodies there, and he could assure them that they would be more blessed in doing this than in pursuing another course. To the city Bishops he remarked that he wanted, when companies arrived, to see them have a man from each Ward with a hand-cart or a suitable basket, to gather up some onions, potatoes, some tea and coffee for the weary and worn, and comfort them; he did not care if they apostatized in half a minute, he wanted them treated kindly while they did stay. He was aware what would be said and done in

such cases, people would go and seek out their particular friends, but those persons coming in here are all our friends, or should be, and he wanted them looked after.

Choir sang, "Praise ye the Lord, my heart shall join."

Elder Hyde pronounced the benediction.

2 p.m.

Choir sang, "When all thy mercies, O my God."

Elder Lorenzo Snow offered prayer.

Choir sang, "How are thy servants blest, O Lord."

Elder Orson Hyde said the brethren in the land of cotton are blessed in the labor of producing the article so much needed by this community. To contrast our present numbers and position with that of the Church thirty-three years ago, is truly marvelous and encouraging. Exhorting those portions of families who have come to this country to prepare the way for the rest of the faithful, to the purpose they came to accomplish, and not sell and waste the substance they have gathered, and scatter it to strangers. The Saints have been gathered to this land to accumulate the necessities of life in abundance to meet the coming emergency, and to carry out the great purpose and policy of the Most High. Heaven designs to send multitudes of people here, and they shall come to us, for says the Lord, "I will make them who have persecuted you to worship at your feet, and I will make them know that the Lord thy God hath loved thee." Plagues will continue to roll upon the world. It looks now as though the "red horse," spoken of in the Scriptures, was on his mission. The "black horse" will go through afterwards, which represents death and mourning. Then thousands will come to us for safety and for bread. Are we preparing ourselves for these times? I do not see any prospect of famine here, for thy bread shall be given thee, and thy water shall be sure, but famine will be elsewhere. The standard of the Almighty is reared in Utah, and to it all people will look. We shall have plenty of human persons to feed—let us have on hand plenty to eat, for

then we shall feel strong. "Be ye also ready, for in the day and hour ye think not, the Son of Man cometh."

Elder Joseph W. Young expressed his pleasure in meeting with the Saints again in the Bowery on the Temple Block. He was full of confidence in the God of Israel, and also in the progress and increase of the kingdom of God. He realized that the Saints had weapons that were more potent than the weapons of human warfare, and by them they would eventually break down and forever destroy the powers of Satan and of death. He then gave an interesting account of the present season's emigration; spoke of the labors of the Elders to help the Saints through the States and from the frontiers. Reviewed the past and present condition of the American nation in an interesting and instructive manner, using a number of appropriate figures of speech, and predicting that the time of peace in this land would be when the people would say, "Blessed is he that cometh in the name of the Lord."

Choir sang, "Great God, attend while Zion sings."

Benediction by Elder F. D. Richards.

 Friday, Oct. 7, 10 a.m.

Meeting commenced by the choir singing, "Come, sound His praise abroad."

Prayer by Elder Charles C. Rich.

Choir sang, "My God, the spring of all my joys."

Elder John Taylor arose and addressed the Conference. The convening of a General Conference was always a pleasing time to him; it was a time for the assembling of the officers of the Church and kingdom of God, and he often thought how difficult it was for us to realize the importance of the positions we occupy in the Church of Jesus Christ, but we are blessed with the privilege of sitting together in heavenly places in Christ Jesus our Lord. It is said in the Scriptures, "Ye are not of the world, for I have chosen you out of the world, therefore glorify God in your bodies and spirits, which are his." We, who are Latter-day Saints, have

left the spirit of the world, our habitations that were in the world—we have forsaken our former friends and associates for the Gospel's sake. He then called the attention of the Conference to the great privileges and blessings enjoyed by the Saints in this dispensation, when compared with those engaged in the Apostolic age. The Saints know that the kingdom of God will eventually extend from the rivers to the ends of the earth, for the Lord God has spoken it. The God of Israel is the safeguard and protector of his Saints, and in him they put their trust. The Spirit of God takes of the things of God, and shows them to the faithful Saints. Every Saint should know that we have come here to do the will of God.

Elder George G. Bywater gave a very interesting account of his late mission to Europe, and said he was really glad to again meet with the Saints in Utah. He had been on a four years' mission, and during his absence he had done the very best he knew how, perhaps not the best he could, but he felt satisfied with his labors. Stated that he had preached in the city of Worcester, also in the Principality of Wales. Said he had engaged himself in the preaching of the Gospel, and was still willing to labor for the benefit and salvation of the human race. Bore testimony that he knew this to be the kingdom of God, and also that it had been led by revelation all the time; and he likewise knew that the great storm of the judgments of the Almighty was reserved for the day of vengeance.

Choir sang a hymn on the 32nd page, after which the meeting was adjourned till 2 o'clock.

Benediction by Elder Amasa M. Lyman.

 Afternoon.

"Hark, ye mortals. Hist! be still," was sung, and prayer offered by President Joseph Young.

Elder Amasa M. Lyman arose and delivered an interesting discourse on the causes that brought the Latter-day Saints together. It was the obedience to the invitation of our Savior, "Seek ye first the kingdom of heaven and its righteousness, and

all other things shall be added unto you," which had brought the people to this the land of Zion; it was the following of the Gospel revealed unto the present generation. It was said in olden times that the kingdom of heaven was like a net cast into the sea, which gathers of all kinds of fish. Those who doubt the kingdom of God being in Utah, might be enlightened by looking what the Saints have been doing. Some suppose the preaching of the Gospel to be the declaring of a certain number of doctrines in just so many words, but the preaching of the Lord's chosen servants is for the purpose of correcting the errors of the ignorant and unenlightened. After the gathering home of the Saints, he remarked, there is a constant labor of keeping before the minds of the people that which will save them from folly and vice, that will purify their thoughts, and lead them to pursue that course which will be most conducive to their own happiness. He knew that there were but one people whose conduct harmonizes with the purity of character and holiness of purpose that exist with the Almighty.

Elder Thomas E. Jeremy rejoiced in again being permitted to mingle with the Saints in Zion, and in the knowledge he had of the Work of God. Related some pleasing and amusing incidents of his late mission to Europe. It was fifteen years since he first arrived in the Valley, and seven years of that time he had been absent on missions. Bore testimony to the Truth, and argued the necessity of the Saints having constantly within them the spirit of revelation. In the

course of his remarks, brother Jeremy treated of the present state of things generally in the Principality of Wales, and made observations relative to his journey across the Atlantic Ocean, through the States and over the Plains.

President Brigham Young made a few remarks on the state of feeling that once existed in Nauvoo, when men were so foolish as to contend that no revelation was needed more than was contained in the Bible, Book of Mormon and Book of Doctrine and Covenants, and said that if we have not the living oracles and the living witness within us, we are nothing. The Latter-day Saints are blessed with the oracles of Divine truth in their midst, and they know that ere long the kingdom must pass into the hands of the Saints, and then they will possess it forever and forever. The people of God are required to be one in faith and one in action.

Choir sang, "Guide us, O thou great Jehovah."

Elder George A. Smith dismissed the meeting.

Evening.

A Priesthood meeting was held in the Tabernacle at early candle-light, at which Bishop Hunter, President John Young of the High Priests' Quorum. President Joseph Young of the Seventies, and President Brigham Young delivered addresses. Business pertaining to the Priesthood was also transacted during the evening, and the meeting was upon the whole truly interesting.

President Kimball pronounced the benediction.

(To be continued.)



THE INFLUENCE WE WIELD.

BY ELDER GEORGE REYNOLDS.

Many of us are apt to take but little notice of an angry word heedlessly spoken, or a slight duty thoughtlessly omitted; but these, to some, trivial circumstances, have an ever-growing influence on our lives and conduct, and our little deviations from the

spirit of the Gospel gradually increase, until we find they have grown into actual disregard for the principles of virtue and rectitude. He who launches his frail bark on the streamlet of folly will soon find himself carried by the rapids of passion into the vast ocean

of sin, whose bourne is misery, and whose depths are eternal death. But the evil of these little derelictions from duty does not rest with ourselves; like begets like, and man is ever inclined to copy his neighbor, and gather consolation in his wrong-doing from the fact that he is not alone in the sin, and that if he is condemned for committing such and such an act, he will not be the only one that will have to suffer. This is an excessively poor, but still a very common argument, with which the Adversary strives to blind the eyes of the children of men to their real position, and the responsibility of that free agency which is the birthright of every child of Adam. And very comforting it is to those who try to imagine that wherever their sins may take them to, they will be in good company, and be enabled to quote very good precedents in the lives of others for the course of iniquity they pursued.

In the eyes of some it may be a little thing to neglect a meeting now and then, to omit praying to the Lord occasionally, to harbor feelings of dislike and distrust to their brethren and sisters; yet these, in their due season, all yield their fruit to be reaped in sorrow and garnered in shame. As a people, a peculiar people, we are called to let our light shine before men, and let the sum of our influence be for truth, for virtue and for holiness; to set an example that men may copy by, and, while doing so, learn to glorify the God who has so signally blessed us. None are so weak, so poor, so impotent as to have no influence. This world is so made up, that we, while here, are bound together by indissoluble chains—the acts of one have an influence upon the whole, and no man can tear himself asunder from the rest of his fellow-men, and declare that he will stand alone, separate and apart, without using one power or exercising one faculty towards the exaltation or degradation of this earth. Such cannot be; the Lord has not made us so. He has placed us together and called us to help each other along the weary road of life, and so organized the world that we are all dependent on each other, and owe to one another nearly all

the happiness and pleasure we enjoy.

The little infant nestling in its mother's arms, ere it can lisp its first sentence, ere it can obtain its first desire without help, has its influence—and it is a loving one—one that reminds us of innocence, happiness and heaven; an influence of humility, that teaches us our dependence; and though we may sometimes fancy ourselves so big, so strong, so self-sustaining, we are but children of a larger growth, and as feeble in our position as the suckling is in his. "The child is father to the man," and from the cradle to the grave we exert a power sometimes felt, sometimes unseen, sometimes recognized, sometimes unknown, but it is ever with us, and for its use shall we all be held accountable.

Let us walk together, dear reader, through one of the great cities of modern Babylon, either when the noonday sun brightens with a golden tinge alike its wide streets, its pleasant avenues, and its narrow lanes and reeking alleys, or when the glare of many lamps gives a gaudy or a dismal hue to the streets and the passers by: it is all the same, we shall meet the same faces, witness the same scenes, and be pleased or shocked at the various characteristics that present themselves to our gaze. But truly there is more to bring sorrow than to yield joy. We can with pleasure view honest poverty battling with want; noble spirits who struggle resolutely with temptation, when nothing but evil is presented to them; with no kind friend to help in difficulty or soothe in distress; who button up their troubles when they close their scanty garments, and uncomplainingly strive for better things and a brighter day. But sights like these are few compared to what we may now witness. Look! Who is this that comes along with staggering limbs, with bloated face and bloodshot eye? A drunkard. Has he no influence? Suppose, for one moment, he has no parents to grieve, no wife to abuse, no children to neglect; supposing he stands alone without relations or friends. What then; does his power cease there? Every passer by who takes a pitying or contemptuous glance

at his unsteady steps, becomes more familiarized with his sin, and "familiarity breeds contempt." The more sin is seen the less it is noticed. It is so easy to swim with the stream, so pleasant to walk on a sloping path. The very crowd of little ragged urchins who follow in his steps, and by turns try to excite his sottish generosity by pleading for halfpence, or shouting out for an *encore* of some ribald refrain, know he is drunk, and how he became so. To them it is not sin, but fun. No one teaches them differently, and if they can wheedle him out of a penny, they wish every man was a drunkard and every shop a public house. Can it be said of such an one, "he has no influence," that this course of his counts nothing with the rest of mankind, or that he is no one's enemy but his own. He is corrupting the morals, deadening the perception, and misleading the feelings of all with whom he comes in contact.

But here come two others—can they be mother and daughter? They may be, perhaps. On close scrutiny a likeness might be detected. The elder, like him who has passed on before, is brutalized by the spirit of strong drink. No mother's feelings are hers, no kindly sympathies fill her bosom, none of the tender solicitude of woman's gentle nature remains, every better sentiment, every holy aspiration, every thought of shame has been long since drowned

"With cursed firewater's stupifying flame."

Her face besotted and her form outraged, with scarcely any vestige of woman's fair proportions left to tell what she was; her clothes scanty, ragged and dirty; her mien vulgar, depraved and senseless, and from her mouth comes forth a constant stream of curses and obscene ribaldry that shocks and terrifies. The younger, decked in all the flaunting finery of the latest fashion, bereft of the last semblance of all that makes woman lovely and loveable to good men—innocence and modesty — though time, drink and debauchery have not yet robbed her of all her good looks, still her brazen stare and leering eye tell the trade she plies, and her vulgar

tongue vies with that of her companion in its stupid wickedness and loud declamation. We turn aside in sorrow, and ask, Has the mere sight of a spectacle such as this no influence, be it only to speak of man's fearful wickedness and woman's sad degradation? And we reason with ourselves, and exclaim, Can that man be of heaven-born parentage, a son of God sent to this earth that he might be saved and exalted? Can those beings be the daughters of eternity, the same as our much-loved mothers, wives and sisters? The sceptic turns away in purblind wonder, and strives to persuade himself there is no God. The priest and the Levite pass on the other side, muttering some senseless formula of their powerless creeds. The hypocrite gathers up the folds of his garments around him, lest there be contagion in the touch, and murmurs, "I am holier than thou;" while the true Saint learns a lesson from the scene, sees in it the working out by man of his free agency and resolves, that by Heaven's help his shall be the better part to exert his strength in a contrary direction, to stem the torrent and breast the tide of popular passions, and though he can only see those who are confronting and surrounding him, he feels there are more for him than there are against him. Girding on the whole armor of righteousness, and taking the sword of truth in his strong right hand, he cuts his way through the opposing legions till the battle is done, and he is crowned by heaven's King more than conqueror. To the Saint such sights as we have endeavored to sketch do not whisper, "There is no God." To him they speak of His goodness in restoring the Gospel and opening up a better path for him to walk in. To him they bring no sceptic's doubts, no coward's fears, but they tell of God's mercy and man's ignorance.

Yet so familiarized have men become in these rotting nations of apostate Christendom to scenes like these, that to them they are "necessary evils," and they will carelessly exclaim, as though there was nothing particularly wrong in the matter, O, it is *only* a drunken man! She is *only*

a courtezan ! Only ! It is but a little word, yet how many sins, how many faults we try to palliate by inserting it into our excuses. I only did so and so, and the deed assumes a lighter shade, in our eyes at any rate ; but when we come to sins like these, and look at them in their true light by the revelations of Jehovah, can we put in the only there, and think the evil is condoned. Is it a light thing to only lose one's salvation ? Is it a trifling occurrence to be only shut out from the presence of God ?—for to such an end these things lead. If so, vain are our struggles for life, immortality and eternal glory, for they must be only trifling gains or blessings if it be so slight a matter to be bereft of them. "Only a drunken man," and the crowd pass lightly by, laugh at his folly, or shrug their shoulders at his misery. Still so common are such scenes of sin, ignorance and want, that to them the recital is as "household words," and the every-day occurrence of their lives.

To avoid such sights as these is one of the many reasons why the Saints seek a gathering place where spectacles so corroding to the easy impressibility of youth are not so often witnessed—where the influence of the majority is for good, and the current of public opinion runs in the direction of right. It is sometimes difficult for the strongest to stem the torrent of adverse ideas and contrary teachings—to battle with the ever-flowing tide of public feeling—assailed on all sides he is sometimes liable to feel weakened and downcast, but where the majority are doing right, it is easy to do so. The individual who, were he with the world would do as the world does, when associated with a people whose sentiments and principles are different, glides almost unknown to himself into their mode of thought and action, and helps to swell the majority of good. He whose influence is ever exerted on the side of right, who always endeavors to live the truth, who day by day steadily and undeviatingly continues in the path of virtue, knows not how much good he may have accomplished, nor how much the influence of his example has tended to purify and benefit the world. On the other

hand, the man who, though no one may be directly injured by his sins or insulted by his vagaries, continues to do as he pleases towards the gratification of his passions, can tell but little how many have been enticed to wrong-doing by his actions, how many minds have been misled by his course, or how many hearts have been seared by the example of his folly.

Could we but trace every kind word spoken to its end ; though but a little thing, we should find that often it has gladdened the heart of the down-cast, warmed the frigid coldness of the misanthrope into a glow of friendship, and has been a halo of light around the spirit of him into whose ear the soothing balm was poured, until it sent him forth rejoicing, stronger, nobler, happier than before. Then, if so apparently trivial a thing as this can have such an effect, what must it be of our action, which many take cognizance of. Either the effect is good or bad with all who witness it. It cannot have negative results, and do neither good nor harm—it must do one or the other. Its tendency is upwards or downwards, and the responsibility rests with us.

The thoughtless may perhaps say, "It will be all the same one hundred years hence." We doubt it. There is nothing to prove it so. Supposing no eye but that of God sees an action we commit in secret, be it good or bad. Has it no results with us ? Will not the good deed draw us nearer to heaven, give us more confidence in ourselves, and increase our love for truth ? All who are striving to do good will answer, Yes ! While on the other hand, if that deed be one worthy of condemnation, shall we not be haunted with the fear of its discovery ? Shall we not feel without confidence in, and ashamed of ourselves ? Will not a veil of darkness overwhelm our minds ; and instead of happiness, light-heartedness and joy, will there not be darkness, distrust and gloom ? And if these are the results to ourselves, will not this spirit, that has possession of our souls, be noticed by others, be felt by them, and, to an extent, be imparted to them also ? Will it not ultimately change our characters, and mold them into new shapes ? Will

it not, in the end, have its effect on our actions and mode of life, and as soon as it does so it will begin to affect others, not only indirectly, but directly and effectually. And the workings of that one action may bring forth its train of results not only for a hundred years, but through all time, and as its power becomes more evident, leave its mark indelibly written upon the history of the human race. "As a little silvery, circular ripple set in motion by the falling pebble, expands from its inch of radius to the whole compass of the pool, so there is not a child, not an infant Moses, placed however lightly in his bulrush ark

upon the sea of time, whose existence does not stir a ripple gyrating outward and on until it shall have moved across and spanned the whole ocean of God's eternity." When temptation assails, when the Adversary whispers "Tis but a little thing," Pause, consider the result! and determine that nothing, however minute, shall be added by you to the sum total of man's depravity, but that every action, every word, nay, every thought shall strengthen the right, increase the good, and yield its fruit to aid in the triumph of truth, the salvation of man and the glory of God.

HISTORY OF BRIGHAM YOUNG.

O. Hyde.

(Continued from page 744.)

"After spending several months in this way, studying day and night, I went two quarters to the Burton Academy and placed myself under the tuition of the preceptor, Reuben Hitchcock, Esq. (since judge of the Court.) Here I reviewed Grammar, Geography, Arithmetic and Rhetoric; then returned to Mentor and spent one season with a young man by the name of Matthew J. Clapp, at his father's house, where the public library was kept. Here I read history and various other works, scientific and literary; and in the fall of the year was ordained an Elder in this new church, and went on a mission with Elder Rigdon to Elyria, Loraine county, and also to Florence in Huron county. There we baptized a great number of people into the new faith, organized several branches, of the church, and returned again to Mentor. This I think was in the fall of 1829.

Early in the spring of 1830, I returned to Elyria and Florence, and became the pastor of the churches raised up the fall previous. During the fall and winter of 1830, I also taught school in Florence. During this fall, Samuel H. Smith, Zibar Peterson, F. G. Williams and Peter Whitmer came along through that section, preaching the 'golden bible' or

'Mormonism,' I encountered them; but perceiving that they were mostly illiterate men, and at the same time observing some examples of superior wisdom and truth in their teaching, I resolved to read the famed 'golden bible,' as it was called.

Accordingly, I procured the book and read a portion of it, but came to the conclusion that it was all a fiction. I preached several times against the 'Mormon' doctrine, or rather against the 'Mormon' bible. On one occasion, the people of Ridgeville, near Elyria, sent for me to preach against the 'Mormon' bible. I complied with the request, and preached against it. The people congratulated me much, thinking that 'Mormonism' was completely floored: but I, for the first time, thought that the 'Mormon' bible might be the truth of heaven; and fully resolved before leaving the house, that I would never preach against it any more until I knew more about it, being pretty strongly convicted in my own mind that I was doing wrong. I closed up my school and my preaching in that section, and resolved to go to Kirtland on a visit to my old friends Elder S. Rigdon, Gilbert and Whitney, and many others of my former friends had embraced the 'Mormon' faith. I ventured to tell a few of my confidential friends in Florence my real object

in visiting Kirtland. The Prophet, Joseph Smith, jun., had removed to that place. My object was to get away from the prejudices of the people, and to place myself in a position where I could examine the subject without embarrassment.

Accordingly, in the summer of 1831, I went to Kirtland, and under cover of clerkship in the old store of Whitney and Gilbert, I examined 'Mormonism.' Read the 'Mormon' bible carefully through, attended meetings of the 'Mormons' and others, heard the arguments *pro and con.*, but was careful to say nothing. I prayed much unto the Lord for light and knowledge, for wisdom and spirit to guide me in my examinations and investigations. Often heard the Prophet talk in public and in private upon the subject of the new religion; also heard what the opposition had to say. Listened also to many foolish tales about the Prophet—too foolish to have a place in this narrative. I marked carefully the spirit that attended the opposition, and also the spirit that attended the 'Mormons' and their friends; and after about three months of careful and prayerful investigation, reflection and meditation, I came to the conclusion that the 'Mormons' had more light and a better spirit than their opponents. I concluded that I could not be the loser

by joining the 'Mormons,' and as an honest man, conscientiously bound to walk in the best and clearest light I saw, I resolved to be baptized into the new religion. Hence, I attended the Saints' meeting in Kirtland, Sunday, October 30, 1831, and offered myself a candidate for baptism, which was administered to me by the hands of Elder Sidney Rigdon; was confirmed and ordained an Elder in the Church on the same day under the hands of Joseph Smith, the Prophet, and Sidney Rigdon. Not until about three days after did I receive any internal evidence of the special approbation of Heaven of the course I had taken. When one evening behind the counter, the Spirit of the Lord came upon me in so powerful a manner, that I felt like waiting upon no one, and withdrew in private to enjoy the feast alone. This, to me, was a precious season, long to be remembered. I felt that all my old friends (not of the 'Mormons') would believe me, and with a warm and affectionate heart, I soon went out among them, and began to talk and testify to them what the Lord had done for me; but the cold indifference with which they received me, and the pity they expressed for my delusion, soon convinced me that it was not wise to give that which is holy unto dogs, neither to cast pearls before swine."

(To be continued.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 26, 1864.

THE SEMI-ANNUAL CONFERENCE.



(From the Deseret News.)

[We take pleasure in presenting, in this week's number of the *Star*, the proceedings of the Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, and of the Festival of Zion's Camp, which, we understand from the *Daily Telegraph*, is to meet again in 1865. Believing that the account

of these interesting proceedings will lose nothing by telling their own story, we have preferred to give them to our readers in their own words.]

FROM Thursday morning till Sunday evening we had the pleasure of attending the General Conference and we do not remember having seen a Conference so numerously attended for several years past; and it is our opinion that this unusually vast ingathering from all parts of the Territory is, in a great measure, attributable to the indefatigable labors of Presidents Young and Kimball, together with the Twelve Apostles and their immediate associates who have, during this year, visited nearly all the prominent settlements in the Territory, stirring up the people to more perfect obedience to the will of Heaven, to diligence and good works, reminding them of their sacred covenants made in holy places. These fatiguing travels and toils of the leaders of Israel were doubtless the means of bringing hundreds to the Conference that would otherwise have found excuses for staying away.

The day after President Young's return from the south, cool weather commenced, and we feared that the October Conference, like many previous ones, would have to be held in stormy weather; but we were agreeably disappointed when on the day before the convening of the Conference the threatening indications of severity on the part of the elements passed quietly away, and each and every day of the assembling of the Saints was remarkably fine and pleasantly warm, resembling what is understood in this region by the technical phrase "Indian summer."

We have heard various estimates of the numbers present, the minimum of which would be about 6,000 souls. To add to the pleasing and instructive variety that characterized each day's proceedings, Professor Thomas' well trained band were in attendance from the morning of the 7th, and discoursed sweet, enlivening music at appropriate intervals.

The spirit of instruction made itself manifest in the first sermon of the Conference, which was preached by President Kimball, and a continuous and almost unceasing flood of light, wisdom, knowledge and holy precepts was poured forth by the speakers on each successive day, causing every faithful Saint to rejoice under the influence of the spirit of revelation. Every man who preached testified that Joseph Smith was the man chosen of God to usher in the marvellous work of the last days; and they prophesied, with much unction, of the future prosperity and final triumph of the kingdom of God over all its enemies, under the guidance of that infallible wisdom which comes from the throne of God, through President Young, to the Saints.

Our cotton-growing district received the especial attention of the Conference, and after a plain statement of the condition of the people in that part of the Territory, on Saturday morning, by Elder Erastus Snow, it was unanimously resolved to sustain that mission. To effectually carry out this resolution over one hundred names were called, principally men of wealth, who are required, not so much to go and raise cotton as to furnish the needful and substantial requisites to enable the laboring and willing poor already located there to accomplish the work designed by the Priesthood and inspiration that sent them there.

The work of the Lord in our day is all that the Prophets foretold it would be—a marvellous work and a wonder. Let every man be found at his post, making palpable his integrity by his good works, and ere long the kingdom and

the greatness thereof, under the whole heavens, will be given to the Saints, and He will come to reign whose right it is.

We commend to the attention of our readers the minutes of the Conference, printed in this number.

FESTIVAL OF ZION'S CAMP.

The members of Zion's Camp met in the Social Hall at 1 p.m., on Monday, at the instance of President Brigham Young. This was the first meeting of this body of veterans for thirty years, and it was truly an interesting occasion.

Each man as he entered came to the clerk, brother Thomas Bullock, and reported his residence. The company were called to order by President B. Young, who delivered an introductory address, tracing the history and origin of the camp, and stated the various localities from which the brethren were collected who formed that company. He also observed that most of the brethren who performed the return journey travelled 2,000 miles on foot within a period of three months.

The audience sang a hymn, which was a great favorite with the camp during their toilsome journeyings for the redemption of Zion, in the year 1834, which commences, "Hark! listen to the trumpeters." The President offered prayer.

President Joseph Young narrated many incidents that occurred in the travels of the camp, and also remarked upon the sayings and doings of the Prophet Joseph.

Elder O. Hyde made some remarks, at the conclusion of which the band played the "Marsellaise," while the company went down to dinner.

When the company returned to the Hall, Elder George A. Smith told a number of anecdotes concerning their journey from Ohio to Missouri.

President Young then gathered the members of the camp on the north-west and south-west sides of the room, called out all the captains of companies, when ten came forward, each of whom called their respective companies on to the floor for inspection.

At this interesting moment Elders George Q. Cannon and John W. Young entered the Hall, having just returned from Europe.

The President went round and shook hands with each of these honored and brave men, and was followed in this interesting ceremony by President Heber C. Kimball, Elders Amasa M. Lyman, Charles C. Rich, W. Woodruff, Orson Hyde, George A. Smith, John Smith, David Evans and Joseph Young.

Presidents Young and Kimball and Elder Hyde, each in his order, lifted up their hands towards heaven and blessed the members of Zion's Camp, and the other invited guests, in the name of the Lord.

These ceremonies over, dancing commenced and continued with spirit and good feeling till eleven o'clock, at which hour the company went to the basement to supper.

After supper dancing was resumed, and, together with speeches from several members of the company, kept up the interest of the entertainment till after one o'clock on Tuesday morning.

We give the names and residences of those present:—

ROLL OF ZION'S CAMP,

WHO WENT UP WITH THE PROPHET JOSEPH SMITH IN 1834. PRESENT IN THE SOCIAL HALL, GREAT SALT LAKE CITY, OCT. 10, 1864.

- Allen, Joseph Stewart, Fairview, Sanpete Co.
 Allred, James, Springtown, Sanpete Co.
 Alvord, Charlotte, 19th Ward, G. S. L. City.
 Andrus, Milo, Willow Creek, G. S. L. Co.
 Angell, Solomon, 8th Ward, G. S. L. City.
 Baldwin, Nathan B., Fillmore, Millard Co.
 Barlow, Israel, Stoker's Ward, Davis Co.
 Barney, Royal, 8th Ward, G. S. L. City.
 Brown, Albert, 5th Ward, do
 Buchanan, Peter, Spanish Fork, Utah Co.
 Burgess, Harrison, Pine Valley, Washington Co.
 Cahoon, William F., 12th Ward, G. S. L. City.
 Chicester, John Madison and Mary, Washington, Washington Co.
 Colborn, Thomas, Weber City, Morgan Co.
 Colby, Alanson, Fillmore, Millard Co.
 Cole, Zerah S., 19th Ward, G. S. L. City.
 Coltrin, Zebedee, Spanish Fork, Utah Co.
 Curtis, Lyman, Pondtown, Utah Co.
 Dopp, Peter, Farmington, Davis Co.
 Evans, David, Lehi, Utah Co.
 Fordham, Elijah, 17th Ward, G. S. L. City.
 Fossett, John, Mound City, Provo Valley.
 Foster, Solon, St. George, Washington Co.
 Gates, Jacob and Mary, 13th Ward, G. S. L. City.
 Groves, Elisha H., Kanarra, Iron Co.
 Hancock, Levi W., 10th Ward, G. S. L. City.
 Herriman, Henry, Washington, Washington Co.
 Holbrook, Chandler and Eunice, Fillmore, Millard Co.
 Holbrook, Joseph, Bountiful, Davis Co.
 Hyde, Orson, Springtown, Sanpete Co.
 Ivie, James Russel, Round Valley, Millard Co.
 Kimball, Heber C., 18th Ward, G. S. L. City.
 Littlefield, Lyman O., 7th Ward, do
 Littlefield, Waldo, Kanarra, Iron Co.
 Lyman, Amasa M., Fillmore, Millard Co.
 Marvin, Edmon Walden, St. George, Washington Co.
 McBride, Reuben, Fillmore, Millard Co.
 Miller, Eleazer, 12th Ward, G. S. L. City.
 Noble, Joseph B., Sessions, Davis Co.
 Pratt, William Dickerson, 9th Ward, G. S. L. City.
 Rich, Charles C., Paris, Richland Co.
 Riggs, Nathaniel, Payson, Utah Co.
 Sagers, Wm. Henry Harrison, Fountain Green, Sanpete Co.
 Smith, George A., 13th Ward, G. S. L. City.
 Snow, Zerubbabel, 13th Ward, do
 Tanner, John J., South Cottonwood, G. S. L. Co.
 Tanner, Nathan, 14th Ward, G. S. L. City.
 Thompson, James L., Kanarra, Iron Co.
 Warner, Salmon, Willard, Box Elder Co.
 Winchester, Stephen, 17th Ward, G. S. L. City.
 Winegar, Alvin, 16th Ward, do
 Winter, Hyrum, Pleasant Grove, Utah Co.
 Woodruff, Wilford, 14th Ward, G. S. L. City.
 Young, Brigham, 18th Ward, do
 Young, Joseph, sen., 13th Ward, do
 Hubbard, Elisha F., Provo City, represented his father, Marshal M.
 Smith, John, 14th Ward, G. S. L. City, represented his father, Hyrum Smith,
 Kingsbury, Joseph C., 12th Ward, G. S. L. City, and Riggs, John, Provo City, Utah county, volunteered, but were counseled by Joseph Smith to remain.
 54 men, 4 women, original list; 4 now added to the list.

✓ APPOINTMENT.—Elder Hopkin Jones is appointed to labor in the Swansea Conference, under the direction of Elder Evan A. Richards.

DANIEL H. WELLS,
 BRIGHAM YOUNG, Jun.,

{ Presidents of the Church of Jesus Christ
 of Latter-day Saints in the British
 Isles and adjacent countries.

ABSTRACT OF CORRESPONDENCE.

✓ SWANSEA CONFERENCE.—Elder E. A. Richards writes from Llanelly, on the 1st inst., as follows:—"Since the Conference at Merthyr, I have been busily employed travelling from Branch to Branch, finding the Saints increasing in faith and good works, which gives me cause to rejoice. We have baptized ten

the last month. We have witnessed the healing power of the Spirit of God here lately to a great extent. William Richards, President of the Swansea Branch, was told by his employer to do a certain piece of work ; and, as he was descending the pit, the engine gear became disordered, and he and another man were precipitated forty yards, breaking his leg by the fall, and bruising his body very badly. He was taken home by his friends, and a surgeon set his leg and dressed the wounds, after which he called upon the Elders to administer to him, when he felt much better and he fell asleep. I went to see him two days after, and helped to administer to him. After we were through, he said he had no pain, and could get up directly were the bandages taken off. The next day the surgeon called on him, and, to his great astonishment, every one of the wounds were healed. From this we see that the Lord will not forget those who keep his commandments, which I know has been the case with this brother.")

READING CONFERENCE.—Elder L. D. Rudd, writing from Reading under date of the 1st inst., says :—"At all times I feel my weakness in writing or speaking upon the principles of our holy religion, and it is with the fear of God and due reverence to his great name, that I bear my testimony to the truths of heaven revealed unto the children of men for their salvation. Having the Spirit of God and the testimony of Jesus upon me, I have a great desire to do all I can in disseminating the words of life among the children of men, that, peradventure, I may be a humble instrument in the hands of God of assisting to gather Israel and build up the Zion of God upon the earth, which is the joy and pride of my heart, at the same time ascribing all the glory unto the Lord. In great weakness I came forth on my first mission, and although I made some blunders, the Lord strengthened my faith, and encouraged me with the assurance I should overcome in time if I were faithful. I never shall forget the scenes of my first labors in the ministry on the coast of Cornwall—many hours have I spent on the sea shore, studying the Bible and the Book of Mormon, in fasting and prayer, striving to treasure up the truths contained therein, so that I might be useful in preaching the Gospel of Jesus. After laboring for two years in the Land's-End and Wiltshire Conferences, I was called to preside in the Hull, and afterwards in the Bradford Conference, where I can say the Lord signally blessed my labors, the power of my calling attended me in proving the Divine mission of the Prophet Joseph, and teaching the doctrines of salvation. Though the power of evil was arrayed against me, and the tongue of calumny endeavored to injure me, I can say that from the time I set foot on British ground, I have striven to magnify my calling. When I have been in slippery places, the Lord has supported me, and his Spirit has encouraged me. My heart is filled with praises to His great name, for he has been my benefactor all my days. From this time forth, if he will be with me, I will seek the welfare of Israel, I will strive to bring souls to him, for his Spirit tells me such is my calling, and I want to see the redemption of Zion."

NEWCASTLE-ON-TYNE CONFERENCE.—Elder A. V. Call, writing from Newcastle under date of the 5th inst., says :—"Not having written to you since my arrival here, I thought I would let you know my feelings and prospects. I have had the pleasure of visiting all the Branches in the Conference except Carlisle. I can truly say I never felt as well in my life as when I have been bearing my testimony to the unbeliever, or conversing with the Saints upon the principles of our most holy religion. Although my voice has been lifted up in weakness and in simplicity, yet the Lord has ever filled my mouth with words

that the unbeliever could not gainsay. If I know my own feelings, they are to do what I can in gathering out the honest-in-heart from this land, and establishing a reign of peace upon the earth. The Saints have treated me with all the kindness that I could ask for. I have enjoyed myself much under the teachings of brothers Cox and Stayner, and by listening to their counsels I expect to merit your approbation and the blessings of heaven. I rejoice that I have been counted worthy to go forth and proclaim to this generation, that the Lord has again organized his kingdom never more to be thrown down; also that I have seen the difference between the kingdom of our God and the kingdoms of the earth. If I had stayed in my Mountain Home, I should not have known the ignorance and wickedness that there is among the people in Babylon."

NORWICH CONFERENCE.—Elder Jesse Y. Cherry writes us a letter from Hockham, on the 12th inst., from which we make the following extract:—"My health was never better than at the present time, for which I am thankful to my Father. I enjoy myself well in my labors; I have been greatly blessed since I came to this land, and the Saints treat me very kindly, doing all that lies in their power to make me comfortable and happy. My desire is to do all that I can, in my weak way, to spread the principles of truth among the people, showing them the pathway which leads to life everlasting. I feel my weakness in doing so; but I put my trust in the Lord, asking him to pour out his Holy Spirit upon me, that I may be able to aid in this mighty work."

NEWS FROM CONFERENCES.

NOTTINGHAM CONFERENCE.—Elder Henry Walters has forwarded to us the minutes of a Conference held in Nottingham, on Sunday, October 2nd, 1864, which we are compelled to summarize. There were present on this occasion, of the First Presidency of the Church and of this Mission, Elder Daniel H. Wells, James Townsend, President of the Nottingham District, Heber John Richards, President of the Nottingham Conference; and Elders J. C. Wixom, Stephen W. Alley, Henry Walters, Harrison Shurtleff, Harry Luff, J. G. Romney, W. W. Raymond and Henry Amott. The meetings during the day were well attended, and a good, kind and brotherly feeling existed. The progress of the Work of God throughout the Conference was satisfactory, and the Elders were assisted in the discharge of their duties by the strengthening influence of the Spirit of God. The Saints generally are striving to do their duty, and to assist those in authority to spread the principles of salvation. The instructions given during the day, by President Wells, were excellent, and well calculated to bless and edify the people, do they but live up to them. The Spirit of God testified in the hearts of his hearers to their truthfulness, and all felt to rejoice in the message of truth and salvation. Elders Townsend and Richards represented themselves as satisfied with the spirit of the people, and with their labors amongst them. Others of the Elders present bore their testimonies, spoke of the mercy of God, and exhorted the Saints to renewed diligence in their worship of God.

NEW YORK CONFERENCE.—We have received the minutes of a Conference, from Elder John Milton, which was held in the Adelphi Hall, Williamsburg, on

Sunday, October 9th, 1864, represented by the Saints and Priesthood of the different Branches round about. The instructions given by Elder W. Miles and others present were seasoned by the Spirit of God, and those present felt to rejoice in the cause they had espoused.

EDINBURGH CONFERENCE.—From Elder John Smith we learn that a Conference was held in Edinburgh, on the 30th ult., at which were present Elders Henson Walker, James Ure and John V. Hood. The Conference was shown to be in a good and thriving condition, and the Saints, in the possession of the Spirit of God, enjoyed themselves during the meetings of the day. There were strangers present, and they, together with the Saints, enjoyed the instructions which flowed from the lips of the Elders under the inspiration of the Holy Spirit. On the evening following a party was held, when songs, recitations, &c., were the order of the evening, and in genial intercourse the Saints enjoyed themselves.

C O R R E S P O N D E N C E .

ENGLAND.

LAND'S END CONFERENCE.

Devonport, Nov. 1, 1864.

President Wells.

Dear Brother,—Thinking that it might prove interesting to you, I take the pen to give you a brief account of our doings in this part of the earth. Our meetings are well attended by strangers, who seem to listen with attention to all that is said. Although we do not baptize so many as we desire, the fault is not on our part, for the brethren here with me would willingly administer the ordinances of the Gospel to all, were they willing to receive the same. We enjoy, at present, peaceable times; our meetings are not disturbed by mobs, for which we feel thankful, and hope that our Father will still preserve and protect us from such spirits; and we pray that our labors may not be in vain, but, like one of old said, that they may be "like bread cast upon the waters, to be seen, and taken up after many days." The Saints here are increasing in faith and good works; but there are exceptions among them. My constant prayer is, that God will bless all those who are striving to overcome the powers of darkness, and that his Spirit may be with them until they gain salvation in his kingdom. Elder Willes paid us a visit not long ago; and, when here, we held a Conference, at which he gave us valuable instructions, which, if practised, cannot

fail to bring blessings upon those who do so. The Saints seem to have appreciated his visit, for they now begin to talk about those things which he taught. My prayer and desire is, that we may so live that we may be filled with light and intelligence; that, when Messiah shall come, we may be prepared to meet him, and enter into that rest which awaits those who endure all things, and are faithful unto the end.

With kind love to you, and to those associated with you in the office, praying God to bless you in all things, I remain your brother in the Gospel of peace,

JOHN SOUTH.

WELSH DISTRICT.

Machynlleth, Nov. 14, 1864.

President Wells.

Dear Brother,—I embrace this opportunity to inform you, that a Conference was held at this place yesterday, at which the Saints of the Carnarvonshire Conference were represented to be all, with a very few exceptions, in good faith and standing, and striving with all their energy to spread the principles of life and salvation, although they received but little encouragement from outsiders, the people, as a general thing, being much opposed to the truth. But this does not seem to dishearten the brethren in the least, as they are determined to warn all around them, and leave the result to God.